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THE REVIEW.

By ARTHUR PREUSS.

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ERRATUM.

In Rev. Ign. Zeller's letter on "Abuses to be Corrected" in our Open Column (p. 119, No. 25) the second-last word of the first paragraph, "diriment," was distorted by the printer's devil into "divine."

* The "manly art" has received a severe setback, a solar plexus blow, as it were, from the revelations made by friends of the combatants in the latest fight, to the effect that the issue was "sold" in advance. Such charges are common after every such exhibition, but this time they are believed more generally than ever. Consequently the patrons of the sport feel that they can not trust to the fair dealing of every gladiator, without which there enters an element of distrust which reduces the ring to the moral level of the stock exchange. It is quite likely that pugilism has seen its best, or worst, days for this generation, especially since real war now occupies so much of the public attention. The country can afford to give the champions, ex-champions, and would-be champions a long vacation.—*Pilot*, Sept. 22nd.

* We once heard a prominent Protestant say: "The Catholic Church is a granite wall, against which the surging tide of modern unbelief beats in vain?" It is true; but even the Catholic Church, firm and staunch as she is in defence of the sacredness of marriage and of the home, can not save from lapse into paganism a people who will not hear her nor Him whose mouthpiece she is. Christian marriage and Christian family relations seem doomed in the United States.—*Casket*, Sept. 18th.

COURSES OF CATHOLIC PHILOSOPHY IN NON-CATHOLIC UNIVERSITIES.

"Credo" writes in the *Denver Catholic* (Sept. 15th):

"I think great good could be done if a course of lectures on Catholic philosophy was given each year at the great non-Catholic universities of this country. Professors competent to deliver such lectures we have, and I think, if sufficient interest were shown, the necessary arrangements could be made. I understand that last year the University of Pennsylvania had such a course given by one of the professors of the Washington Catholic University. The non-Catholic educated young men of this country are brought up with a defective philosophy. What truth they hold, is held in spite of their philosophy. They can not come to Catholicity because they are faced the wrong way. An approach to the understanding of Catholic philosophy, even among a few of the students, would be a leaven that would soon permeate the mass. Catholic philosophy, as expounded in the philosophical courses of these institutions, if mentioned at all, is farcical in the extreme. The professors do not understand it, and do not think it worth understanding. All this would soon be changed if a competent lecturer were to give a course of lectures on Catholic philosophy. Those who heard such a course would not be long in discovering that Catholic philosophy is at least worth consideration. To impress this thought upon a few of the students would have widespread results. The results might not be spectacular, but the permanent influence, I think, could not be surpassed by the same amount of labor in any other direction."

This suggestion will have the hearty approval of all those who hold with our Holy Father Leo XIII. that the regeneration of the modern world can be expected only from the sound principles of Catholic philosophy, and that it is the duty of educated Catholics the world over to assist in spreading and popularizing these principles.

A course of lectures on Thomistic philosophy in the Protestant and secular universities of the land, would most certainly prove a powerful instrument of Catholic propaganda; for the truth of the traditional principles grounded on Aristotle and developed by Aquinas is so self-evident that it needs but to be set forth to command assent.

Many a Protestant student, perplexed and bewildered by the rival claims of a dozen or more different systems, each at variance with the rest, and often also at variance with itself, craves in his heart after some leader on whom he can rely, some one who represents, not the new-fangled inventions of the individual but the traditional authority of centuries. Thousands of such would eagerly drink in the teaching of one who speaks not in his own name or that of some modern theorizer, but in the name of the men of genius who gave themselves to the study and elucidation of philosophy from the days of the Stagyrte till the unhappy period when the old learning

was contemptuously discarded by the ignorance of the "Reformers."

Steps ought to be taken to carry "Credo's" timely suggestion out. Our only fear is that most of the institutions concerned will "smell the rat" and refuse to allow such courses to be given to their students.

ARTHUR PREUSS.

THE DEATH OF A CHRISTIAN HERO.

Archbishop Gouthe-Soulard of Aix was a hero in life; it does not surprise us to learn that he died as a hero and a saint.

When his last severe illness overtook him, rather suddenly it seems, towards the close of a retreat of his diocesan clergy, he confessed and asked to receive the holy Viaticum. As his Vicar-General approached with the Sacred Host, the dying Archbishop arose with much difficulty and knelt down to adore his Master.

The Vicar-General addressed him thus:

"*Ecce, quem amas infirmatur*..... Such was the message the two sisters sent to the Savior when their brother Lazarus was sick. And Christ, responding to their call, replied: '*Infirmus haec non est ad mortem, sed pro gloria Dei.*'"

"A similar scene is now enacted in the Church of Aix. She also cries to the Savior: 'Lord, behold, he whom Thou lovest, is sick;' and Jesus approaches, and seems to say, as He did then: 'This sickness is not unto death, but for the glory of God.'

"You have labored much for the glory of God, Monseigneur, by your words, by your deeds, by your efforts, which will survive as irrefutable witnesses to your zeal. Still the Savior does not seem to be satisfied; he demands of you to-day a new proof of your generosity, by being patient in bearing your sufferings, by resigning yourself unto His will. And in glorifying Him thus, you can say with St. Paul: 'I have fought a good fight, I have finished my course, I have kept the faith. As to the rest, there is laid up for me a crown of justice.'"

The dying Archbishop, reclining in his chair and speaking with great effort, replied:

"My good friends, I am very ill. For four months I have been extremely weak; I tried to perform the duties of my office, but dragged myself along with great difficulty. Now, I feel the end has come. I do not think the good God will apply to me the words of M. Bernard: '*Infirmus haec non est ad mortem.*' I believe that I shall soon have to appear before my judge. I am perfectly resigned and can say: '*Singulariter in spe constituisti me.*'"

"I ask forgiveness of God for my negligences and faults. I have labored for the good as much as I could; I often feared that I was not sufficiently supernatural, because I always had a natural love for work; but I prayed every day: 'My God, I offer it all up to you; it is for you, for you alone.'

"I also recommend to you to labor at all times for the glory of God.

"My kind friends, I thank you. I have loved you much. Tell all the priests and my faithful people that I loved them dearly. I never caused any one pain wilfully. If I have, forgive me, as I do forgive."

"For forty years and several days I was with you. Many things have been accomplished in the Diocese. I thank you for the cooperation and the consolation you gave me."

"With one thing I have to reproach myself: I was much occupied with material things that seemed to require my care; perhaps I have neglected the spiritual too much; but he who will come after me, will do better than I in this respect; it will not be difficult."

"Love ye one another. Pray for me and ask others to pray for me. I thank you, my good friends, I thank you."

Thereupon the heroic Archbishop received the blessed Viaticum with great devotion; also Extreme Unction. Finally he blessed all those that were present.

Not long after he rendered his gallant soul to his Creator.

May God rest him in eternal peace and give to his Church in these United States a Gouthersoulard.
LA BIENVILLE.

The Income Tax in England.

In view of the present effort to establish a tax on incomes in the United States, a study of the workings of the income tax in various European countries is particularly apropos, whether Congress is likely or not in the future to make another attempt looking to the direct assessment of incomes.

We have already published some notes on the income tax in Prussia, which showed that the system does not work quite satisfactorily there.

In England it seems to be more of a success. This is the conviction at least which must flow from a perusal of Nos. 4 and 5 of the "Economic Studies," being "The English Income Tax. With Special Reference to Administration and Method of Assessment. By Joseph A. Hill, Ph. D." (McMillan Co., New York.)

Dr. Hill devotes a brief introductory chapter to a historical account of the tax, and to a consideration of some of the general reasons for its survival as a fiscal resource. A tax on income was levied under Pitt, at the end of the last century (1798), and assumed its present form early in this century (1803). As a war tax, it continued to be levied until the end of the Napoleonic wars, when it was discontinued, to be revived by Sir Robert Peel, in 1842, "partly to provide for a deficit in the budget, and partly to enable him to make certain reductions and reforms in the complicated system of protective import duties." In spite of "complaint on the part of taxpayers and adverse criticism by statesmen, politicians, and writers on finance," and in spite of efforts on the part of the early chancellors to avoid continuing the tax, it has been renewed from year to year for more than fifty years, the rate being adjusted to current needs; and it is to-day, "although still, in form, a temporary tax, requiring for its continuance an annual renewal by act of Parliament, in all probability as firmly established and as permanent as any part of the revenue system." The tax yielded approximately \$90,000,000 in the

year 1898-99, and Dr. Hill is led to observe, regarding it, that, "besides constituting an important part of the permanent or ordinary revenues, the tax has repeatedly proved to be a valuable resource for an emergency; through its instrumentality, more than one Chancellor of the Exchequer, under conditions of more or less difficulty, has succeeded in maintaining that close adjustment of revenue to expenditure which the excellent traditions of the English system of finance required of him."

Although the general principle of progression is nowhere recognized, the tax, in its practical working, is, in consequence of certain abatements and exemptions allowed, progressive on all incomes of £700 or less. Incomes of £150 are altogether exempt from taxation. On incomes of from £150 to £400, an abatement of £160 is allowed; and on incomes of £400 to £500, an abatement of £150; £500 to £600, an abatement of £120; £600 to £700, of £70. As a consequence of these abatements and exemptions, a tax of 8d. in the pound is graduated on incomes below £700 by an easy progression from complete exemption on incomes below £150 to an amount equivalent to a tax of 3 1-3 per cent. on the total income, where the income is above £700. The allowance of exemptions and abatements of the tax on small incomes involves a knowledge of the amount of the tax paid by the individual, as well as of the amount of his property or income. Under any system of indirect taxation the amount ultimately paid by the individual can not be determined or regulated; and consequently no abatement of the tax can be made.

In England, taxpayers have always guarded jealously the right of the government to assess taxes upon them, keeping careful account of amounts granted to the crown, and requiring careful account of their expenditure. English practice and experience are particularly instructive on this point. There is no confusion regarding the sources of public revenues, no confusion of taxpaying with subsidization of industry, no effort to wield the tax-levying power as a means of disbursing political favor, or as a means of keeping wages high. These notions have been outgrown. The English taxpayer regards the payment of a tax as a reduction of his personal income, and looks to receive an account of its expenditure.

It may be observed, however, that, in the assessment and collection of the income tax, as is not uncommonly the case in English experience, the original intent and purpose of the statute has been materially modified in practice, so that the effectiveness of the tax, under the present method of assessing and collecting it, is a consequence of administrative experience and of common usage, rather than of ingenuity on the part of legislators.

* What priest has not heard a wayward parishioner say: "I don't go to mass, but I am just as good as those that do go?" De Maistre in his day met such men, and here is what he told one of them: "The honest man that goes to mass is a more honest man than the one who does not; but the knave that goes there is even a greater knave than the knave that does not go."

HEREDITARY TITLES AND GENEALOGICAL TABLES.

Before reaching adolescence as a State, our Republic renounced for her citizens all heraldic distinctions and titles of nobility. The framers of her code were enthusiastic over the beautiful ideal of the political and social equality of citizens. Seeing the degenerate sons of those Christian nobles who had in the far past won honorable spurs by valorous deeds and finding them legitimate heirs to naught save the honorable title under which to disguise a dishonorable selfishness and effeminacy, the Fathers of our Republic repudiated the disguise. The naked dignity of a free manhood, disengaged from the trammels of social distinction, created and made hereditary in the past, would suffice, in their estimation, to render the rising Queen of the American Continent conspicuous and resplendent in the new glory amongst the older nations of the earth. Sheltered under her aegis and the proud wings of her Gray Forest Eagle, the serfs of all the world might gather and in the strength of nature be men too noble to need the artificial distinction of sounding titles and lengthy pedigrees. Inhaling the bracing atmosphere of such constitutional rights as she guaranteed, these men would achieve by actual deeds, individually, honor exclusively their own.

Such, it seems, was the beautiful dream of redemption from human ills that the dreamers of those days dreamed.

The dream is akin to the more modern dream of salvation through the "non-denominational" State free-schools.

Is the dream of those early dreamers coming true?

The Republic has now passed the one hundred and twenty-fourth mile-stone of her years, and the acts of her infancy are being, wisely or unwisely, questioned under the test of experience. Some of her citizens having acquired an abnormal respect for ancestry, would have the national eye fix itself upon England as the mother-country not alone of the Atlantic States, but of all, whether won from Spanish, French or Russian dominion. Ignoring the strong flowing stream of her life-blood, in which current is mingled that of many other equally noble races, these untitled but haughty citizens in the pride of lineal descent would exalt in a special manner the Anglo-Saxon race from which she fought her way to freedom. Mayhap the admiration that numbers of our United States girls have manifested for titled husbands in exchanging their millions of gold for the honorary distinction, is indicative of the spontaneous homage which the human heart accords to acknowledged merit. The homage may be misplaced. The one who yields it may be cruelly victimized; nevertheless the action of the deceived victim remains the veritable expression of human nature, which recognizes hierarchy in the race of men and spontaneously confides in authority empowered to confer social honors.

Addison has said that it is highly laudable to pay respect to men who are the descendants of honorable ancestors. Genealogies, then, have a notable use. "I am the first of my family, but you are the last of yours," is the laconic but stinging rebuke to a haughty and degenerate patrician, attributed to Cicero, which would lose its force where mere wealth controls political affairs and wins title to social distinction.

Civil society as an acting corporate body,

is a powerful teacher of her citizens. Standing firm in all her judgments and corporate acts by God as made known to us men through the Man Christ Jesus, her influence becomes truly God-like and permeates the whole body, whether it be a republic or a monarchy. Let either republic or monarchy enter upon the tortuous pathway of mere human policy, as a rule, her citizens will follow her lead and soon bear marks of the national whimsicalities; for the lives of men are swayed largely by subtle traditional influences as far beyond our ken as is the life of the grass which no man can produce. But these subtle influences can be intensified, for good or evil, by the authoritative voice of the nation. By penal codes through courts of justice the morally ignoble are given a title of shame that may become hereditary. Military and civic honors are made public by special titles.

Why, then, should a republic which calls itself Christian repudiate titles marking her approval of morally noble lives? It belongs to the Church alone to confer the title of sanctity reserved for the heroic dead, yet there are honors the government may place. On the principle that an honor accepted obliges the recipient to a continuance of worthy deeds, rests the old-time motto, "Noblesse oblige," of the French nobility. On the same principle Christian rulers have given special aid to schools of learning, to asylums, hospitals and other works of mercy or general utility. The acting head of a corporate society, we repeat, teaches by her public recognition as she alone can teach, the estimate she places upon work accomplished. Let the State however take into her own hands such works, the value of her authoritative sanction is at once lost and she, like other workers, becomes not only a target at which disrespectful criticism will be aimed, but she opens a channel for the bribery and low chicanery by which positions may be obtained.

We may at least be allowed to question if there is not an unfortunate relationship existing between the modern disregard for genealogical tablets and heraldic distinctions, and the manifest irreverence for government officials, for the aged, for parents, for mankind in general and alas! for Almighty God Himself.

ELIZABETH A. ADAMS.

ROCKFORD, ILL.

PLEASURE FARMING FOR PROFIT.

The generally accepted, and by no means incorrect, idea of the "gentleman farmer" is a man of large means, who purchases a generous tract of land, erects buildings thereon without regard to their cost, acquires the "fanciest" breed of cattle and horses, and, installing over his farm a manager to take practical care of what he himself understands nothing about, from that time goes on rejoicing if the deficit of one year is not larger than that of its predecessor. A good deal is heard of this kind of farming, and because of the attention given in recent years to the abandoned farms of New England, and the political discontent of the farming class, the idea is almost universal among persons who are not farmers that farming never "pays," except in the case of large growers of grain in the West in fortunate years; while the taking up of agriculture as a paying occupation by a young man not farm-born is almost unheard of.

It may be questioned, however, whether

there is any field which to-day offers a more attractive opening for the young man of moderate capital, a practical turn of mind, and love of rural life, than does farming. One trouble in making this understood comes from the fact that the field is so neglected by the class to which it ought to appeal, that it is difficult to find examples of the success that is possible, with which to convince unbelievers. How many sons of men doing business in the big cities or their suburbs take farming into consideration when discussing their future occupation? The word to them means isolation, the rugged work of holding a plow, which they are too old to learn even if they wanted to, and a bare living, even if they make ends meet. What it may mean is a larger income from the investment than the best bonds in the market will pay; life in the country, where natural, and, to some extent, social surroundings may be selected; the satisfaction of seeing the results of the application of study and scientific work to matters which the average farmer lets drift along in his ancestors' way; and the same pleasure which comes from the sense of growing with one's occupation in any profession or city calling. If the truth of all this could be impressed on young men, many a life that is dragged out behind a city desk might be passed with greater pleasure and greater profit, and agriculture would receive signal benefit from such an accession of farmers who brought to their tasks a broader education and a desire to do better with their land than their predecessors.

While these statements are based upon practical experience, it is impossible to present the subject in its most favorable light in the narrow column of a newspaper. A few of the requisites of success may be briefly stated. The young man who would look on a farm life as that of a country prison should not buy any land. Love of one's calling is a prime requisite of success. Having decided, after sufficient practical enquiry into the subject, that he would enjoy the occupation, let him make a practical selection of his farm, not going so far from home friends that he might become homesick at the start, and locating with a view to the accessibility of the market to which he must look for the profit that he is to keep constantly in view. While it is not necessary that he should hold a plow or do other manual work on his farm himself, it is necessary that he should possess practical knowledge of many farm processes, and he will not farm for "pleasure" if he does not. No scientific "farm manager," at a salary larger than the owner could earn in a counting-room, is to be contemplated. The owner may, and probably should, have a tenant, a practical farmer in the field, with whom he will establish some kind of profit-sharing arrangement; but he himself should be the general who does the larger planning of the annual campaign.

The average farmer east of the Alleghanies, the man who works the farm his father did, or at least follows the calling of his ancestors, is rarely in any sense a student of his business. We could name a county in a State near New York, in which milk production is the almost universal farm industry, but in which, nevertheless, so fundamental a requisite to economical milk production as a silo is a curiosity. We could name a district similarly situated, which has been farmed for generations, but in which the drying of a wet field by burying little earthen drains was never heard of until a student farmer, of the

class we are discussing, gave his neighbors an example of the process. When a piece of this work was finished, and had done what it was expected to do, a venerable neighbor, who had known the field as a marsh from his boyhood, paid the innovator the compliment of declaring: "I wouldn't have believed it if I had not seen it." We could name an instance in which the same student-farmer, by insisting on sowing a field with a seed better than the old established clover and timothy, produced from that single field in one year more hay than the whole farm produced the year before.

How this amount of practical knowledge shall be acquired, is for each student to determine. The agricultural college, the really model farm, home study—all these are helpful. The foundation knowledge is within any one's reach. That acquired, the measure of success must rest with the individual. Farm work is dependent entirely on experiment. Farmers know what crops will grow in their latitude, and how best to grow them, either from their own experiments or from those of men who have long grown them. Therein is the field in which superior intelligence has its advantage. In no department of agriculture is this superiority more manifest in the results than in fruit farming. It may be stated as a rule that the average grain-and-hay farmer will not make a success in growing fruit. The care which a fruit-tree requires—the pruning, cultivating, and fertilizing before (and after, too) it becomes of bearing age—overtax his patience and his faith. It is possible to point out, within fifty miles of almost any large city, acres of fruit trees which might have made large returns to their owners with proper care, but which have been given over to grubs and grass, a positive waste of time and money. To the intelligent farmer, with a love of nature, no branch of his calling can give greater pleasure than the care of fruit-trees and the gathering and marketing of the crops, and the financial return for generous and intelligent culture will be very satisfactory.

If once the current could be turned in the direction we have indicated, and a large enough class of young, successful "gentlemen farmers" could be established to secure recognition, there would be no lack of imitators. Meanwhile, the field is open to the pioneers, who will have the less to contend with in the way of competition, and who may have the satisfaction of feeling that their success will be of benefit to others than themselves.—Adapted from the N. Y. *Evening Post*.

"STAMP-WASHING" CHECKMATED.

In confirmation of our well-known position with regard to the collection and sale of cancelled stamps, we quote from a special Washington despatch to the St. Louis *Globe-Democrat* (Sept. 17th) the following passages:

The Treasury Department has received endless complaints from its special agents and collectors of internal revenue throughout the country, because of the discovery that numerous gangs of stamp-washers are at work. Their method of dishonesty is to take old and cancelled revenue stamps and by treating them chemically remove discoloration, brighten up the stamp and sell or use it over again. It is said that through their operations the Department has lost thousands of dollars during the past year. Most of these men have been

operating in and around New York, but the government's secret service agents have discovered them at St. Louis, Chicago, Philadelphia, and New Orleans.

A number of arrests were made, but the washing of stamps continues, with consequent loss to the government. It has been estimated in some quarters that the government has lost several hundred thousand dollars.

Something had to be done to put a stop to this violation of the law, and experiments were begun by the blending of inks to bring about an ink that would disappear or change color when it came in contact with the acids of the criminals, thus defeating all their plans. The experiments were successful, and Assistant Secretary Vanderlip has ordered that all internal revenue stamps from now on shall be printed with fugitive ink. When the stamp washers begin work on the stamps hereafter they will find that a strong acid will completely deface the stamp, while acids more or less weak will change the color so that the stamp can not be passed on any one. It is believed that the new criminal industry will be completely wiped out. No change is to be made in the design of the stamp, and the color will remain the same, notwithstanding the composition of the ink is so different.

The Post Office Department, as we had occasion to report some time ago, has also checkmated the stamp-washing "industry" by the use of a specially prepared ink for cancellation.

So that pious people, even if they would, have no longer a chance to assist unwittingly in defrauding the government. A. P.

SNOBISH ARROGANCE.

Writes the N. Y. *Independent* (page 2125): "Bishop McFaul protests that in his advice for the federation of Catholic societies he did not mean to introduce religion into politics, but he does proceed to mention certain things that would have been managed otherwise if Catholics had exercised their proper influence, as they might have done by organization. These objects are 1. Prevention of desecration of churches in the Philippines. How this could have been done we do not see. 2. The continuance of subventions to Catholic Indian schools. It will be hard for the combined Catholic societies to accomplish this. The rule will prevail to let religious schools be supported by religious people. 3. 'Brooks' outrageous Civil Marriage Law in Cuba.' Well, that has already been rescinded. It was a bad order, but no worse than prevails in Latin Catholic countries in Europe, and we presume was ordered at the advice of Cuban lawyers, who are in the habit of following French law, certainly not from any American hostility to the Catholic Church. That order allowed religious marriages, but required also civil marriage and registration as proof of legality. 4. Paucity of Catholic chaplains in army and navy. We fail to see that the Catholics have not their share. These are pretty small complaints to make. Much can be said on the other side. The Catholic Church finds more cause for complaint in Italy or France than it does here, and Catholics know it well."

This very arrogance should be another motive for hastening the union of all Catholic Americans to defend their rights as citizens and parents against all undue encroachments, even if their grievances were but "petty small complaints." The Catholic Church is not at all in question, but our rights as citizens.

J. F. M.

THE DECLINE OF CHURCH-GOING AMONG PROTESTANTS.

George William Cooke, who has recently been studying Protestant church methods in Massachusetts, has arrived at some interesting conclusions, which we find summarized in the *Inter Ocean* (Sept. 17th). He has not confined himself to any one denomination, and the things he has noticed are so common to all parts of the country that his observations have general application.

Mr. Cooke has arrived at the conclusion, first, that three women attend church to every man that does so. The number of men varies greatly, in rare instances being equal to the number of women, but more frequently it is as one to two. In three churches the attendance in the Unitarian sect was one man to four women, in the Baptist, one to three, and in the Universalist, somewhat less than one to two. Several churches were found in which the number of men was not more than one to seven or eight women. A visitor to a hill town in the central part of Massachusetts found only three men in a congregation of forty.

Mr. Cooke's observations led him to the conclusion that the number of men attending church is in inverse proportion to the liberality of the doctrinal teachings. The most conservative churches have the largest proportion of men, and the distinctly liberal churches the smallest. The last statement needs this qualification, that "when the preacher is a radical thinker, who keeps fully abreast of modern opinion, the number of men equals or exceeds the number of women in his congregation."

Another, more general problem to which Mr. Cooke has given attention, is the proportion of church-goers to the whole population. The number of persons who never attend church is in most towns not more than one in six or eight, and the latter figure is more likely to be correct than the first. On the other hand, the number of regular attendants—that is, those who are found in church as often as every other Sunday—is not more than one in three or four of the adult population. This leads to the conclusion that not more than one-half the persons living in most towns and cities can be regarded as in any distinct sense identified with the churches. Very few cities or towns in Massachusetts have church sittings for more than one-fourth of the persons of church-going age resident in them.

These and other conditions have been observed all through the country, and it has been the aim of "progressive" preachers to change them. The means to which they have resorted in this endeavor are legion.

But all their attempts to attract the men of this "Christian nation" to their temples and the practice of some sort of religion, are apparently vain. The complaints of increasing apathy grow louder every year.

It is not so in the Catholic Church. There men attend mass as well and in as large numbers as women.

The logical conclusion would seem to be that the general falling-away and ever increasing religious indifference must be due to some radical defect inherent in the very nature of the Protestant religion. And in truth, it were a thing passing strange and unheard-of if a large proportion of sane men could by any manner of means be induced to make a NEGATION the guiding-star of their lives.

ARTHUR PREUSS.

AN ADJUSTABLE CAMPAIGN SONG.

We are indebted to R. C. O. Benjamin of Lexington, Ky., for a printed copy of his campaign song, "composed on the night after the nomination of McKinley and Roosevelt, June 21st, 1900," and published in the next issue of the *Lexington Daily Leader*. Tune: 'Hold the Fort.' "

Mr. Benjamin does not inform us whether he composed this campaign song at one sitting, or went out into the night and contemplated the stars above Lexington between verses. It would be interesting could we print all the details concerning the composition of the gem, and especially the facts regarding the sources from which the composer drew his inspiration, if they could be given without endangering in any way his standing in the community which has the honor of numbering him among its citizens.

In the opening stanza Mr. Benjamin plunges directly into the heart of his subject, and informs us that

McKinley is our standard-bearer,
A statesman, soldier, too,
Reverberates throughout the nation,
Redoubtable and true.

The President in his quiet retreat at Canton will shudder when he discovers from this verse that the Kentucky poet expects him to reverberate throughout the nation, but he will be cheered by the chorus:

Hold the fort for home industries,
Bill and Teddy will;
Sweep the states from Maine to Kansas,
By our votes they will.

Which seems to intimate that while Mr. McKinley may have to do some reverberating, the sweeping of the States will be done for him. Yet this seeming is only seeming. As a matter of fact the President need feel no anxiety whatever regarding the future, for

Roosevelt, the bold rough rider,
On to vict'ry grand,
Reassures a trembling nation
Triumph is at hand.

And besides—

Loyal men of Massachusetts
McKinley's act adore,
And with Maine and California
Sing from shore to shore.

Iowa and Pennsylvania,
Colorado true,
Join and shout for Bill McKinley,
And for Teddy, too.

When it comes to calling the roll of States Mr. Benjamin feels as much at home as the secretary of a national convention. Thus he continues to forecast the returns:

Jersey, New York, Indiana,
Takes Arkansas' hand,
And with Tennessee and Georgia
Praise Ohio's man.

Illinois and Mississippi,
Now no more apart,
But with patriotic feeling,
Are one in hand and heart.

Oregon believes in fair play,
New Hampshire says alas!
Old Kentucky can not count
The honest votes she cast.

The Carolinas want protection,
Virginia wants the same,
Ohio guarantees the contract
In Bill McKinley's name.

The song is so arranged that campaign glee clubs can use their own discretion in picking verses. It can be begun in the middle and sung forward, or at the end and sung backward, with equal effect. The call of the roll of States may be omitted when time presses, and if necessary the following verse may be substituted for any of those reproduced above:

Brilliant, valiant, great, and noble,
See our leader's name,
On this mount of fame immortal,
North and South the same.

But Mr. Benjamin doubtless would be a little particular about this stanza, which he must regard as his crowning effort:

Now we'll wave the starry banner
Over every foe,
Shout hurrah for Bill and Teddy,
Hear the bugle blow.

The line "Hear the bugle blow" has no connection whatever with anything else in the song, of course, but that is the beauty of it. It can stand alone and on its own merits. A good campaign bass singer could take this line and by giving it the proper inflection and volume doubtless make many converts to the cause of McKinley, Roosevelt, and Prosperity. Perhaps it is the bugle, after all, and not the President, that Mr. Benjamin refers to in his first verse. But if he wants the reverberation done in good style he should write an additional stanza explaining that a converted 16 to 1 Democrat or a calliope might be substituted for the bugle.

J. O.

A BELATED ATTEMPT TO MISINTERPRET THE PAPAL CONDEMNATION OF "AMERICANISM."

Another attempt is making to convince the American public that the Holy Father by his famous Brief "Testem benevolentiae" did not intend to strike American Americanism, but certain European heterodoxies.

Writing from Paris (ostensibly from Rome) under date of Aug. 29th, to the N. Y. *Sun* (Sept. 16th), the Abbe Boeglin ("Innominato") says:

"The Pope stated expressly to Msgr. Ireland that his letter was not aimed at 'American Americanism,' but at the European tendencies, which, particularly in Germany, had made wrong use of the name and the methods of work, contrary to orthodox tradition and spirit.

"May I say this publicly, most Holy Father?"

"But I beg you to do so. All misunderstandings must be ended."

"Msgr. Ireland leaves Rome with the feeling that the Pope and the Holy See look upon him as a privileged cooperator and, what is of more consequence, with the certainty that Rome has not condemned, and has never thought of condemning, 'American Americanism.'"

If there should be anyone among our readers disposed to put faith in this asseveration, in spite of "Innominato's" oft-proved mendacity, let him take up the text of the Brief addressed—not to any European prelate, but to the Cardinal-Archbishop of Baltimore, in the United States of America, and re-read the scathing pontifical condemnation of "certain opinions concerning the way of leading a Christian life," voiced in the well-known book of an American priest.

We of THE REVIEW do not take the mind of the Holy Father from bogus Roman letters, but from his authentic official utterances.

ARTHUR PREUSS.

THE HYPNOTIC SLEEP PLAN OF RAISING PEOPLE OUT OF THEIR SINS.

Our esteemed contemporary the *Casket* (Sept. 13th) is less favorably impressed with the hypnotic experiments of the Rev. George B. Cutten, to which our able collaborator who signs H. St. devoted some space in last week's REVIEW. It says:

"A new method of soul-saving has been brought to light by Rev. Geo. B. Cutten, best known as described in the papers—as 'Yale's old centre rush.' To the uninitiated we explain that this means that he played 'centre rush' on the Yale College football team. He is a Nova Scotian and was formerly at Acadia College. He is now a Baptist minister. Whether his confreres will approve his new method of imparting grace, or reject it as they do the confessional, with the assertion that it was unknown in the time of the Apostles, remains to be seen. To be sure, the hypnotic sleep plan of raising people out of their sins would have rather astonished St. Paul. But science is ever progressing, and R. R. McLeod says 'they didn't know everything down in Judee.'"

"Mr. Cutten disposes of the suggestion that hypnotism may be used to compel people to commit crimes, by saying that 'the limit of hypnotism seems to be bounded by the moral sense of the subject.' Then, if that is so, he does not really affect by hypnotism the moral sense of the subject, but affects his physical sense only. A gold-cure will do that, and is not open to the objection that by affecting the physical sense the subject may be impelled to commit crime. Hypnotism is open to that objection and to many other objections; nevertheless, as Mr. Cutten is the latest actor on the boards at the United States religious comedy theatre, he will doubtless run a short time before an indignant public runs him."

* * *

As germane to the subject we add the following *resumé* of a paper in the September number of *Medicine*, on suggestion as a therapeutic agent. The author, Dr. Harold N. Moyer, believes that suggestion, well directed, and above all patiently and systematically applied, forms a very important element in the treatment of many diseased states. Hypnosis, on the contrary, has many objectionable features. It is by no means easily induced, excepting in individuals with very unstable nervous systems, and in these it is quite certain that the effects are harmful. There is not a little evidence that goes to show that suggestion may be invoked just as efficiently without hypnosis as with it, but it would seem that the more self-consciousness is in abeyance, the more efficient the suggestion. However, when the patient's own consciousness comes to the aid of the person making the suggestion, there is a possibility that suggestion may be more efficient without the hypnotic state. If an individual comes to a physician, for example, in the full belief that the physician is in possession of a remedy or a treatment that will infallibly cure a certain trouble, undoubtedly the effect on the patient's mind of suggestion along the lines of this thought is more efficient when the per-

son is conscious than if he were in a hypnotic state. On the contrary, if the patient were opposed to the suggestion, it is self-evident that hypnosis, if it can be induced, would lend additional aid in making the suggestion operative.

LET US BE CAUTIOUS AS WELL AS JUST.

The *Ave Maria* (No. 12) asserts it to be a fact, and publishes the fact in justice to Mr. McKinley, that the President offered a place on an important government commission to a prominent Catholic citizen and that he declined to serve.

Our contemporary adds: "We are asked to believe that the same offer was made to fifteen other prominent Catholic citizens, who did the same,—which we shall continue to doubt until we have their assurance that such was the case. One should be cautious as well as just."

EXCHANGE COMMENT

The subscribers of the *Western Watchman* and the *Church Progress* must be a credulous set. Whilst the *Watchman* the other day (Sept. 13) advertised "A Pawtucket Miracle," brought about by a quack medicine, subscribed and sworn to, etc., the *Church Progress* told of a "miraculous and sudden cure" from rheumatism at a newly erected shrine in the East.

* * *

The Antigonish (N. S.) *Casket* (Sept. 13), a paper whose name and high character is familiar to our readers through our frequent quotations and references, announces the retirement from the position of editor-in-chief of Mr. Joseph A. Wall, who through the steady growth of his legal business was compelled to choose between the profession of law and that of journalism, and chose to sacrifice the latter because the finances of the *Casket* "do not permit the payment of such a salary as would compensate him for the loss of his practice at the bar."

We sincerely regret Mr. Wall's retirement, for he has indeed proven himself to be, in the words of his successor, one of the most brilliant Catholic journalists of America, whose unswerving fidelity to principle was equalled by his splendid courage in asserting his convictions in the face of odds which might well have daunted him, and by a grace of expression which won hearty admiration even from those whose views were most widely at variance with his own.

Catholic journalism on this continent could better spare two dozen clerical quilldrivers of the kind that fill the land with noise and strife from St. Louis, Buffalo, and other places, than this modest and unassuming Nova Scotia layman, whose work elicited splendid tributes from judicious contemporaries and subscribers alike, and who by his luminous, solid, exquisitely fashioned editorials did more to strengthen the Catholic cause than most of us lesser scribes, with all our good will, can ever hope to do.

We almost wish that Mr. Wall's career at the bar may be unsuccessful, so that he would be compelled to return to the editor's chair.

* * *

"Now that Archbishop Keane's appointment to the see of Dubuque has been official-

ly confirmed," the reverend editor of the *Catholic Union and Times* (Sept. 13th) "hopes that Bro. Preuss & Co. will vouchsafe their consent."

"Bro. Preuss & Co." never objected to the appointment of Msgr. Keane to Dubuque. They are not at all in the habit, so assiduously cultivated by the liberalistic organs, of objecting to or criticizing anything the Roman authorities see fit to do in the administration of Church affairs. But they do object most strongly to the sort of wire-pulling and booming and gloating that has been carried on by certain journalistic reptiles for the last six months, to the detriment of the Catholic cause and the disgrace of a profession in whose honor the editor of *THE REVIEW* is as deeply interested as the Rev. Patrick Cronin of the *Union and Times*.

If the Holy Father has appointed Archbishop Keane to rule the see of Dubuque, he has not, thank God! appointed the editor of the Buffalo organ to "run" the American Catholic press, and "Bro. Preuss & Co." will stick to their opinions as firmly and continue to express them as freely as ever before, even though some things go contrary to their expectations and wishes.

* * *

Our friend Mr. Theodore B. Thiele of Chicago is publishing in the *New World* of that city a series of valuable papers on the Indian mission schools. He has taken the trouble to verify his facts in the proper offices at Washington. We shall, if space permits, give a synopsis of the results of his investigation later.

* * *

The *Catholic Journal of the South* (Sept. 15th) bluntly announces that "the annual meeting of the bishops of the United States will take place as usual in Washington in October next."

The bishops of the U. S. hold no annual meetings. They will not come together in Washington or anywhere else this year. It is probably the annual conference of the archbishops that our confrere had in mind.

Several other contemporaries have published the news of the October meeting of the metropolitans as something unusual and unexpected, indicating that the convocation of the Fifth Plenary Council is near.

When will our Catholic editors learn to leave off making fools of themselves?

* * *

Where are the fool-killers, by the way? Griffin has dropped out of the editorial ranks and Thorne has been silent like these many moons. Are we of *THE REVIEW* alone left to wield the club?

"*Unde nobis lapides?*" as our cultured friend of the *Union and Times* would say, had he not long ago forgotten his "little Latin and less Greek."

* * *

The New Orleans *Morning Star* arises to remark (issue of Sept. 15th) that "the publishing of a Catholic daily paper" is "almost impracticable."

"Almost impracticable" is good, though metaphysically, it involves an absurdity; for a thing can either be done or it can not be done, and that is all there is to it; but then metaphysics, like English syntax, is not one of the strong points of our New Orleans contemporary.

The reason why the man who keeps the *Morning Star* a-blinking (by the free use of Sapolio and much gray matter) considers the

publication of a Catholic daily newspaper "almost impracticable," is that "the outlay would be immense," and "it" (the paper) "would not add much if anything to the dailies of the present day" (mark the poetical alliteration!) since "it would have to contain pretty much the same Associated Press news—the same telegraphic news," and therefore "the only difference would be an article very much like a sermon or the reproduction of some religious work, or the publishing of the lives of the saints."

But there are Catholic dailies already in existence, not only in old-fogy Europe, whence of course no bright American would deign to take pointers, but right here in the United States—German and French and Polish and Bohemian dailies which, though they are not by far what they might be, differ in many important features from the "dailies of the present day," whereby our esteemed confrere doubtless means the secular dailies. In the first place they cut out of the daily telegraphic and local news budget, ugly scandals and bare-faced fakes. Then, in their editorial treatment of current questions, they assert the Catholic standpoint, which differs *toto coelo* from the standpoint of the world. Furthermore, they correct and sift the Catholic news that is sent over the wires and through the mails and show their readers what is true and what false. And then.....

But why argue with a paper which prints the picture of the Immaculate Conception on its first page and likenesses of semi-nude ballet-dancers and demi-monde chanteuses on its fifth!

ARTHUR PREUSS.

LITERATURE.

READING THE LAST CHAPTER FIRST.

The fact that many novel-readers, women in particular, are supposed to read the last chapter of a book first and then finish the other portions of the volume in what order best suits their fancy, has been the subject of an interesting discussion in an Eastern literary publication. The man who brought up the subject was ungallant enough to imply that women comprised the bulk of what he called the "weak-minded class of readers," and he has called forth a storm of protest. The interesting thing, however, is not that the protesting readers deny the charge, but that many of them admit its truth and justify the practice. One declares that she reads the last chapter so that her interest in the plot will not divert her attention from beauties of style or characterization. Another asserts that interest in a thrilling novel needs "to be diluted to make it beneficial," and so she stops short when the first few chapters have been read, skips to the end to see how things are coming out, and then returns to where she left off to continue the tale, "reading with calm appreciation." Another admits that she reads the last chapter first, but indignantly declares that the habit is as common among men as among women.

The symposium at least has served to show that the curiosity which prompts a reader to read the end of a book first, is still common and is not confined exclusively to either sex. Is not the real reason that many readers unconsciously seek thus to defend themselves against the author, who might en-

gross their interest in all apparent good faith, and after getting them into the trap, cheat them by having the story "turn out badly"? The dislike for a "sad ending" is notorious, and many readers who find one, really feel that they have been misled by false pretenses.

A CATHOLIC THEOLOGY FOR AN UN-CATHOLIC CHURCH.

Rev. Dr. Alfred G. Mortimer, Rector of St. Mark's Protestant Episcopal Church in Philadelphia, has published the second volume of his "Catholic Faith and Practice" (Longmans, Green & Co.), which is intended to be a manual of theology on strictly High Anglican principles. Dr. Mortimer is a "Catholicizing" Anglican divine and his work is an attempt to construct a system of Anglican theology with the least possible element of Protestantism in it. The Scholastics are the authorities he chiefly recommends. His elaborate table of "Principal Theologians and Writers of the Church" includes not one Protestant. We are not at all surprised therefore, to see the *N. Y. Independent* (No. 2703) referring to his work as "an attempt to discover a Catholic theology for an un-Catholic Church."

We have long esteemed Dr. Mortimer as an earnest seeker after the truth and we hope and pray that his strong Catholic instinct and his keen logical and theological acumen will yet lead him into the pale of the Mother Church for whose chief dogmas he has such a profound veneration. ARTHUR PREUSS.

THE HOLY SHROUD OF TURIN.

Le Portrait de N. S. Jesus-Christ d'après le saint suaire de Turin. Par Arthur Loth, Paris, Houdin, 8°, 64 pages and 4 photographs of the holy sudary.

Arthur Loth, one of the ablest collaborators of the *Vérité Française*, despite his many labors for that paper, has found time to give us a succinct history and description of the holy sudary of Turin and, in particular, of the photographs of the same taken last May by Secondo Pia. The undertaking of Signor Pia resulted—a thing unique in the photographer's art so far—in a positive picture of Our Lord, the shroud containing the negative. Diverse explanations of the phenomenon have been attempted, but none sounds plausible. We agree with the author when he says in conclusion:

"We have here indeed, a prodigy. Whatever explanation may be given of the phenomenon, we stand in presence of a most sensible and most certain assertion of the divine reality of the Incarnation and the Redemption—reason enough to enliven the faith of Catholics and to enlighten the incredulity of the others."

Page 20 the author says: "Between the half-open lips... the teeth may be discerned;" on page 47: "One does not know whether... the mouth is open or closed." The two statements, made of the same likeness, ought to be harmonized. J. F. MEIFUSS.

CURRENT LITERARY NOTES.

—Father Hilgers, S. J., in his essay on the Index, which we published in *THE REVIEW* a year or more ago, gave instances of Liberals placing books on their "Index." To-day we can add another instance, that we find in the *Vérité Française* of Aug. 20th. The University of France has decreed on Aug. 1st, upon the advice of its section named the Permanent Superior Council of Public In-

struction, that the second volume (France and Europe from 1848 to 1890) of the History of 1780 to Our Days, by E. Marechal, and continued (XVIII. ed.) by Emile Auzon, be forbidden in all public schools of whatever degree. The work is published by Delalain, Paris.

No reason is given for the prohibition, but clearly, attacks and adverse reflections on the present French régime are the sole cause.

J. F. M.

—In an address delivered at the Methodist Conference in Viroqua, Wis., on Sept. 16th, by "Bishop" Mallalieu, that gentleman said, according to the *Inter Ocean*, that he hoped his people would avoid books like "David Harum,"—"full of rum, profanity, and tobacco."

—"Th. Bentzon" (Madame Blanc) makes the late Pere Didon, of whom no biography has yet appeared, the subject of a sketch in the *Sept. Century*. The famous Dominican's weak point, according to Madame (his liberalism, of course, she considers a virtue) consisted in a morbid desire to let everybody know that he was "in the swim"—a consequence of the self-consciousness, or "hypertrophy of the me," which Marie Bashkirtseff discovered in him at first sight.

—The price of the second volume of Fr. Theodore Meyer's "Institutiones Juris Naturalis," reviewed in this column last week, is three dollars net. (B. Herder.)

MUSIC.

CHOIR-SINGERS.

In a remarkable comment on what appears to have been a fake Rome despatch, to the effect that the Church authorities had forbidden women to sing at divine service, the *Northwestern Christian Advocate* (Methodist) said, in its edition of Sept. 12th:

"This is a radical decree and will affect thousands of women many of whom depend for their livelihood entirely upon the remuneration they receive for their services as soloists in church choirs. There are not a few persons who believe that the members of the church choir should give their services gratis, as do teachers in the Sunday-school and others who devote much time to the spiritual or temporal work of the church; but this is not the rule in cities. The custom of paying members of the choir has led many persons, especially women, to adopt choir singing as a business or profession. This has had a tendency to secularize both the choir and the music and singers are frequently engaged without reference to their religious character and, in some instances, notwithstanding they were known to be of immoral character. If, as is stated, the decree of the sacred congregation is aimed at the actresses employed as soloists, its purpose may be to purify the moral atmosphere of the choir, but this will not be done simply by excluding women. There are many men, also, who should be excluded.

"The music is so important a part of worship that those who lead it should be persons of religious character and life, without which the music they render will be lacking in an essential element to reach the human heart. Much importance is attached in war to 'the man behind the gun.' As much importance should be attached to the man and woman behind the song."

All of which is true and to the point. We believe, however, that the *Advocate* exaggerates the secularisation of the Catholic church choirs in this country. Salaried singers in our churches are not, as it seems to think, the rule, but the exception. By far the majority of our choir-singers devote their time and energy to the vocal embellishment of divine services without any remuneration, though we fear the custom of engaging paid soloists has been growing in some of the larger cities.

The only redeeming feature of the press fake which drew out the *Advocate's* remarks, and of that other roorback concerning Cardinal Steinhuber, which we nailed two weeks ago, is that it has drawn the attention of the Catholic and, to some extent, it seems, also of the non-Catholic public, to the important and burning subject of the reform of Church music, so long and grievously neglected.

The discussion ought to be kept up, for it can not but lead to good results.

ARTHUR PREUSS.

The *Pittsburg Catholic* has the subjoined note in its issue of Sept. 19th:

"A contemporary has a lengthy article headed, 'Can Our Church Music be Reformed?' We hope so. If any one listens to some of our church choirs, with more ambition than vocal qualifications, murdering the music of the masses of the great masters, they will certainly admit the necessity of reform."

RELIGIOUS WORLD.

....On one of the principal streets of Omaha the "Christian Scientists" have erected a modest frame structure and placarded it with the title "The First Church of Christ," which leads the *Church Times* (P. E.) of Milwaukee (quoted in the *Sept. Angelus*) to observe:

"According to its foundress, what is the history of this most recent claimant to be the Church of Christ? On page one of 'Science and Health,' Mrs. Eddy's book, you have your answer in a nutshell, as follows: 'In the year 1866 I discovered the Science of Metaphysical Mind Healing, and named it Christian Science.' Alas, for the logic of denominationalism!!! The Church of Christ discovered by a Boston woman nearly 400 years after Columbus discovered America!!!"

The Protestant *Church Times* hoists itself with its own petard, but its reflection is correct and to the point nevertheless.—A. P.

....The *Chicago Times-Herald* is, so far as we are aware, the sole authority for the report that Archbishop Ireland has asked for an auxiliary. From the way the *Wanderer* refers to the rumor we judge that if the Archbishop has such an intention, nothing is known about it in St. Paul.

....We don't like to see some of our contemporaries, as for instance the *Pittsburg Catholic* (Sept. 19th), refer to the missions given to non-Catholics in the Diocese of Harrisburg under the auspices of Bishop Shanahan, as "non-Catholic missions." That is clearly a misnomer.

....St. Leo's parish, of this city, has recently had a street fair, with such features as an Irish jaunting car, a Midway, a bagpipe, an Irish, a German, and a French village, a gypsy-tent where the past, future, and present were told by means of

palmistry, a minstrel show, a magician, child-dancers, etc., according to the illustrated report of the *Post-Dispatch* (Sept. 20th.)—In Trenton, N. J., we see from the *Chicago Inter Ocean* (Sept. 17th), a wood-sawing contest was held by girls for the benefit of a church;—we hope it was not a Catholic church, but recent experiences have made us rather shy in denying such reports *a priori*, because in the American Catholic Church queer ways are latterly cultivated of advancing the kingdom of Heaven.

These innovations may all be perfectly proper and even praiseworthy, but somehow they do not strike us that way.—A. P.

....N. B. Carbo, apparently a Cuban, has written to the *Sun* (Sept. 16th) a letter on marriage in Cuba, wherein he says among other things, that "as a matter of record, civil marriage, entirely independent of any religious interference, has been a legal function in Cuba for many years—that is, since 1886. And what is more, since the promulgation of the law in question, the religious ceremony was, if anything, subservient to the civil one, as the presence of the civil functionary was actually required during the religious performance." He declares that "the real gain by the present decree (apart from pecuniary reasons) concerns principally the Protestant denominations, which will now have the legal status denied them by the Spanish law in vigor previous to the American intervention."

....The Congress of the Blessed Virgin held recently at Lyons was one of the most notable manifestations of Marian cult that the century has witnessed. No fewer than one hundred and thirty reports, or "studies," dealing with devotion to the Mother of God, had been received by the committee as early as July 15th. [Many of these papers were of exceptional merit, and the more remarkable among them are to be published in full in the volume containing the report of the Congress. The volume in question promises to be a veritable theological and historical cyclopedia of Marian lore. In the meantime the heights of Fourvieres were echoing with joyous acclamations and jubilant hymns to her whose magnificent basilica towers above Lyons as an impregnable fortress against the spirit of materialism and infidelity.—*Ave Maria* (No. 12).]

....Archbishop Ireland's address in response to the Holy Father's queries on St. Joachim's day (see our article in No. 25, 1st page) was not quite *ex abrupto* and improvised, if we may believe his great and good friend "Innominato," who writes to the *N. Y. Sun* (Sept. 16th):

"On the evening of Aug. 16th the last private interview took place with Msgr. Ireland, who intended to leave Rome next day. During the interesting conversation Leo XIII. requested the Archbishop to be present at the reception of Aug. 19th in honor of Saint Joachim, the Holy Father's patron saint. 'I wish,' added the Pope, 'that you should yourself do away with the unjust prejudices that are felt against you. You will make a speech which shall put an end to all hurt feelings.'"

* The (Protestant) Archbishop of Canterbury, Dr. Temple, is reported as saying to a lady visitor at Lambeth: "When I was a curate I used to devote all my spare time to reading Homer, Virgil, and the noble ancient classics. When I was a vicar I used to devote all my spare time to talking about these noble classics. Now I am an Archbishop, I am a privileged person, and I devote some of my precious time to reading—Rudyard Kipling."

TOPICS OF THE DAY.

THE REVISED GERMAN ORTHOGRAPHY.—The Prussian revised orthography, introduced in 1880, and generally known as the Puttkamer system, has, as appears from a recent circular of the Association of German Book Publishers, gained a remarkable headway over other systems. Of 613 firms which sent in reports, 406 have in all their publications adopted this system, 58 employ only the old, 141 make use of both, while only 8 have the Austrian. Of the 141 using both, 59 state that they use the old only by way of exception, 30 use the old nearly altogether, while 52 employ both promiscuously. The report states that fully five-sixths of all the book publications and three-fifths of the periodicals in Germany are now printed in the orthography of 1880, and uniformity is evidently a question of only a comparatively short time. The most serious hindrance is still the disinclination on the part of officials to adopt the innovation. The great bulk of the political papers have long since given in to it. What expense attends the introduction of a new system of orthography can be seen from the experience of a single firm, which reports the cost of changing the stereotype plates of its various dictionaries to harmonize with the new system, at 700,000 marks.

PHYSICIANS' CALLS.—The question as to whether a physician should determine the number of calls he should make when attending a patient, or should call only when and as directed by the patient, is discussed by the Supreme Court of Illinois in upholding, in *Ebner vs. Mackey* (57, N. E., Rep., 834), the validity of a judgment obtained by a physician who brought an action to obtain payment of his bill for professional services. The court held that the physician was not called upon to prove the necessity of making the number of visits for which he charged. The court followed the doctrine of an earlier case, in which it was said: "Where a physician is called by a person to treat him or his wife, and he takes charge of the case and attends from day to day, evidently, in view of his responsibility for skilful and proper treatment, he must, in the first instance, determine how often he ought to visit the patient, and so long as the person employing him accepts his services, and does not discharge him or require him to come less frequently, or fix the times when he wishes him to attend, he can not afterwards be heard to say that the physician came oftener than was necessary. There was no proof that the claimant came when he was forbidden to come, or that he was discharged and continued to attend thereafter."

HEROIC SISTERS DIED WITH THEIR CHARGES.—Mr. W. B. Stevens telegraphed to his paper, the *St. Louis Globe-Democrat*, from Galveston, Tex., under date of Sept. 13th: "The Catholic Orphans' Asylum disappeared, leaving but slight traces in the form of ruins. For a time very little of the wreckage was found. It was supposed that the inmates, some ninety-nine sisters and little children, had been swept out into the gulf when the waters receded. Within a couple of days bodies of

several of the victims at the asylum have been found. The spectacles presented were such as to make stouthearted men, inured by work among the ruins, break down. It appeared that when the heroic sisters found the waters rising all around the asylum, their only thoughts were for their little charges. They tied the children in bunches, and then each sister fastened to herself one of these bunches of orphans, determined to save them or die with them. Two of these bunches have been found under wreckage. In each case eight children had been fastened together and then tied to a sister."

A HOME PROTECTIVE LEAGUE.—A Rochester organization which ought to have many imitators, is the Home Protective League. It is organized along the lines of the many law-enforcement leagues, but with a broader scope. Its objects are to protect its members against the invasion of private rights, both as citizens and property-owners, by telephone, telegraph, street railway, and other corporations, which "without right or consent use property as though the owner were not a factor to be considered"; to cooperate with the municipal government to bring about the enforcement of ordinances; to look after the public health by insisting, for instance, that garbage be collected regularly, and to protect the morality of the home by its surroundings. It is also hoped to bring about better street-car service, better lighting on some of the streets, the abatement of nuisances, and so on. An attorney is to be employed, and each case of invasion of rights is to be litigated.

MUNICIPAL OWNERSHIP.—Carroll D. Wright, U. S. Commissioner of Labor, in a recent report on water, gas, and electric-light plants, throws a new light on municipal ownership. The figures show that of the 3,226 water-works in the United States 53.73 per cent. are owned by the cities and towns and 46.27 per cent. by private companies. There are 835 gas works in operation, and 98.55 per cent. are owned by individuals, the remainder by municipalities. The electric-lighting plants number 3,032, but only 15.47 per cent. of these are owned by the cities and towns they light. A very large majority of the water companies owned by private individuals or corporations are in places so small as hardly to be equal to undertaking such work by taxation. On the other hand, the gas-works, when owned by municipalities, are usually in cities so small as not to be attractive to capitalists. Philadelphia was the only large city to own gas-works, but has now transferred them to private control. The conclusion is drawn from this, that, if the communities of the United States had waited upon municipal ownership for necessary improvements, the vast majority would be without them to-day.

* Nothing gladdens me more in this valley of tears than to find a new occasion of esteeming human nature.—Jos. de Maistre.

NEW BOOKS AT B. HERDER'S, 17 S. Broadway.

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